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WAR AND THE GOSPEL.—How far are they alike or compatible? Put them side by side. Christianity saves men; war destroys them. Christianity elevates men; war debases and degrades them. Christianity purifies men; war corrupts and defiles them. Christianity blesses men; war curses them. God says, thou shalt not kill; war says, thou *shalt* kill. God says, blessed are the peace-makers; war says, blessed are the war-makers. God says, love your enemies; war says, hate them. God says, forgive men their trespasses; war says, forgive them *not*. God enjoins forgiveness, and forbids revenge; while war scorns the former, and commands the latter. God says resist not evil; war says, you may and must resist evil. God says, if any man smite thee on one cheek, turn to him the other also; war says, turn *not* the other cheek, but knock the smiter down. God says, bless those who curse you; bless, and curse not; war says, curse those who curse you; curse, and bless not. God says, pray for those who despitefully use you; war says, pray *against* them, and seek their destruction. God says, see that none render evil for evil unto any man; war says, be sure to render evil for evil unto all that injure you. God says, overcome evil with good; war says, overcome evil with evil. God says, if thine enemy hunger, feed him; if he thirst, give him drink: war says, if you do supply your enemies with food and clothing, you shall be shot as a traitor. God says, do good unto all men; war says, do as much evil as you can to your enemies. God says to all men, love one another; war says, hate and kill one another. God says, they that take the sword, shall *perish* by the sword; war says, they that take the sword, shall *be saved* by the sword. God says, blessed is he that trusteth in the Lord; war says, cursed is such a man, and blessed is he who trusteth in swords and guns. God says, beat your swords into ploughshares, your spears into pruning-hooks, and learn war no more; war says, make swords and spears still, and continue to learn war—until all mankind have ceased from learning it, i. e., fight, all of you, until all of you stop fighting!!

THE WAR-PRINCIPLE ILLUSTRATED.—A Mr. Beane, a school-teacher in Tennessee, attempted to punish a boy named Hutchinson, who resisted and left school. A day or two after, young Hutchinson, accompanied by his brother and a man named Smith, visited Beane's house for the avowed purpose of chastising him. Beane saw them coming, and anticipating their errand, armed himself, as also did Mr. Moore, who happened to be at the house. On their arrival Hutchinson said they intended giving Beane a thrashing. Moore remonstrated, when Smith drew a pistol, and shot him dead. This was a signal for all to produce pistols. Beane shot and instantly killed Cyrus Hutchinson, brother of the school-boy. He had scarcely fired when Smith, who had instantly killed Moore, fired another barrel of his repeater at Beane; the ball struck, but failed immediately to disable him. Beane then turned on Smith, and lodged three balls in his body, inflicting wounds which resulted mortally in a few minutes. In twenty minutes four out of the five engaged in the affray, lay dead within a few feet of each other.

Here is a fair specimen of the War-principle. The parties, having got mad at each other, resolved, without any form of law, or any security for a right decision, to avenge their own alleged wrong. They pretended to no rule of right except their own will roused into rage; and without law, or judge, or jury, they took what they called justice into their own hands. The result, as in most wars, was sui-

cidal to both parties. Is it not a burning shame, that the so-called Christian civilization of this nineteenth century has no better system of international justice than such indiscriminate, tiger-like butchery?

PREVALENCE OF THE WAR-SPIRIT.—Allow me to refer to the war-spirit. I should be a traitor to some of the deepest convictions of my mind, if I did not say that the war-spirit, unhappily prevailing among us, is a ground of fear and a source of danger. I am not now going to argue the abstract question of the lawfulness or unlawfulness of defensive war. All will admit that war is a great curse, and that it has proved the ruin of most of the nations of antiquity. The love of war will sink any nation, however great. To my mind, it is one of the greatest sources of danger we have. There has been in this country ever since the Russian war a fearful increase of the war-spirit. The nation seems “given over to a delusion” on this quest on and for some time has been entering upon a course of the most profligate expenditure and wicked waste that it is possible to conceive; and the worst of it is, that our fear or invasion and dread of imaginary enemies seem to increase about in proportion to our expenditure. Let us be careful we do not cherish the love of military conquest and military glory. To do so will be to lay the foundation of our ruin. The cultivation and propagation of the arts of peace, and the religion of peace, have made us great. Let us cultivate these arts and this religion to a still greater extent.—*Handel Cossun.*

WAR AND DUELLING.—What, in principle, is war? It is the duel between nations, differing in no respect from the duel between individuals, except that the successful combatant is allowed to carry off as spoil the effects of his vanquished antagonist. It is an adjournment of great questions of international right or courtesy, from the bar of temperate discussion and peaceful arbitration before peers, to the bar of chance or mere force. It is an appeal from the reason and conscience of the parties themselves, from large views of their true interests, and from the moral judgments of mankind to the exploded trial by combat of the middle ages. Alas! alas! that, eighteen hundred years after the coming of the Prince of Peace, this relic of barbarism should still be clung to by nations calling themselves Christians, and God grant that the penalty which they are now suffering, and which has been treasuring itself up for ages, may deter us from following their dazzling but dangerous example.—*Bishop Potter.*

CLERICAL DUELLING.—We see it reported in the papers, that “Dr. Newman, an eminent New-Orleans divine of *Northern proclivities*, is reported to have challenged D. Dennett, editor of the St. Mary's (La.) *Planter's Banner*, to personal combat. He defends his belligerency by saying, that Moses, Joshua and David fought, and none of them had to contend with such children of the devil as the rebels of that country.” His excuse and all others for duelling are even more valid than those urged in favor of war. We are shocked at the idea of a Christian, more especially a Christian minister, fighting duels; but if right for anybody, it may be equally so for him; and the history of the *Duello*, a great curiosity in the strange, mongrel civilization of Christendom in mediæval times, would show that it claimed, in its origin and for ages, a species of barbarous sanctity, and put on the most solemn and imposing forms of religion. Nor has the church, or even her ministry been in the last century, if in this, without instances of church-members or